

on June 14, the Presbytery of New York reversed its action of an earlier date declining to sustain the examination in theology of three graduates of Union Theological Seminary, and voted for their licensure. Against this action 25 members of the body formally protested, giving their reasons therefor, which were substantially in agreement with those given in *The Bible Student and Teacher* for May (p. 301), in the Note entitled "Is It the Entering-Wedge in Presbyterianism?"

At an adjourned meeting, on Wednesday, July 7, the Presbytery proceeded to ordain one of the candidates to the ministry of the Presbyterian Church, after rejecting (by a vote of 9 or 10 to 7) a resolution that he be re-examined in theology.

A part of those present entered a formal protest against this action, embodying their reasons.

The most serious aspect of this whole transaction is not to be found in the attitude of these young men, of whom it was justly said that "they can not, without perjuring themselves, enter the Presbyterian ministry." That is serious enough, but the position of the Presbytery and the great Christian body which it represents is far more serious and significant. The members of that Presbytery were as much pledged to respect and maintain the standards of the Church as were these students, and when it voted to make them authoritative and representative teachers of the Church, they trample on their own sacred vows to support and defend its doctrinal standards. Now, these students go forth with the sanction of the Church, to teach their views, and by the action of Presbytery the Church endorses and becomes responsible for their teaching. It is an abandonment, not only of the distinctive principles of the Church, but of evangelical truth as the standard of belief. It is a surrender to the religion of expediency and adventure which is the essence of Jesuitism.

Will there be any effort to recede from the position of very broad churchism to which the Church is committed by this series of meetings? The indications are that there will not be, but that the case means a conceded surrender to "liberalism." The very religious atmosphere, in which these events have taken place, is so powerfully infused with that gaseous substance known as the "New Theology," that the hope of its elimination is by no means sanguine.

Says "The Christian Register (Unitarian)": "Presbyterians in New York, it is currently reported, have given a license to preach to three young graduates of Union Theological Seminary, despite the fact that they declined to express belief in the story of Adam and Eve, the miraculous birth, or the physical resurrection of Jesus. . . . The doors of orthodox institutions are pried open a little way, then they are shut with a bang, to be opened again and finally to stay open."

There is one thing that is widely needed in the Christian Church more than it needs extension or organization or endowments: it needs a revival of downright honesty. When such a revival comes the Church will respect its standards and its solemn oaths to maintain those standards. It will exclude interlopers and adventurers from its ministry, and ecclesiastical politicians from the control of its courts, and the enemies of the Church, instead of being enlisted in its ranks, will march and camp under their own banners.

M.

Contributed

JUSTIFIED.

By Eliza Strong Baird.

How dare I come?

How God, my Father, seek,—

A sinner, who has strayed so far from home,
Across the mountains bleak?

A guilty child,—

I fear His face to see,

I may not hope He could be reconciled
Again to one like me!

Pardon, you say?

A Father will forgive?

Yet, even so, the scars of sin must stay
Upon me, while I live.

A heavenly word,

A whisper reached my ear,

And all the pulses of my being stirred
With hope and fear!

He justifies!

He makes me in His sight,

Beneath the searching radiance of His eyes
A creature pure and bright.

He puts me back

Into the unfallen state again,

He takes away the curse,—the shadow black
Of death, and woe, and pain.

Oh, hope divine!

Oh, blest atonement made!

No longer guilty 'neath this cross of Thine,
No more afraid!

My soul arises,—

Haste to thy Father's side,

By one eternal, perfect Sacrifice
Stand fully justified!

ISRAEL'S DISAPPOINTMENT AT THE WATERS OF MARAH.

There are times in life when we have trials and discouragements almost beyond our expectations and almost beyond our strength. In such a case it is wise for us to turn to the experiences of God's people and see what is revealed there as to the workings of His providence in similar cases.

At the present our minds may well turn to the experience of Israel at the waters of Marah. They had left Egypt under the expectation, we might say under the promise of God that their wants in the Wilderness should be provided for. After leaving the crossing of the Red Sea, the first stopping place to which the Lord directed them was Marah. On their approach to Marah, visions of water, good water, dawned upon them. They reached the waters and, lo! they were bitter, so bitter as that they could not drink. Their anticipations were dashed.

Often it is thus with us. What in such cases shall we do?